Winter 2014

A Look at the Lord's Prayer

An Adult Bible Study in Six Weeks.

St Timothy Anglican Mission
BURLINGTON VERMONT

Week 1: Our Context in Matthew's Gospel

OVERVIEW

Mathew 5 - 7 records Jesus teaching his disciples on a hillside in Galilee (5.1) often called the sermon on the mount even though no real mountain is identified. These words of Jesus can be considered principles for the attitudes and actions of believers who live within the reign of God expressed in and through his Church.

Do you see (6) guiding "Be" statements woven within his conversation?

1. Be perfect 5.48 (summarizes 5.1-48)
2. Be careful 6.1 (summarizes 6.1-18)
3. Be loyal 6.24 (summarizes 6.19-24)
4. Be confident 6.33 (summarizes 6.25-34)
5. Be discerning 7.5 (summarizes 7.1-12)
6. Be wise 7.24 (summarizes 7.13-end)

The Lord's Prayer occurs within the *Be Careful* context – a series of instructions for his disciples….not for the unbelieving world.

BE CAREFUL...

Read Mt 6.1-18 and notice it begins with a general principle of public religious observance in verse 1. There are three examples of public religious behavior in vv. 2-18. What are they?

1. Where do you see these practices in the contemporary church?
2. Do you think one practice is more "public" or common in the contemporary church then the other two? Why is that? Have we lost something in our "modern" age?

Jesus does not criticize these behaviors; actually he assumes (expects?) his disciples will continue in these religious behaviors. Three times he says "*When you*…." He does not explain how to do them but how to do them correctly.

Reading Recommendations

Reading recommendation: For the time we spend in this brief study, please read Matthew 5-7 at least once per week.

Always read Mt 6.5-15 every week before our time together. By the end, it may even likely be committed to your memory!

3 Behaviors

The focus? Righteous religious behavior. Something that is "done" (cf. 23.5)

Do you ever ask why these three are singled out?

Giving….Praying….Fasting

All three can be done in public.

All three can be done in private.

All three can be done for the praise of people or for the honor of God. Your choice.

Recall that Mt 5 ends with the command to be totally loyal to God; to have a spiritual maturity that is greater than the religious leaders.

1. ***When you* give**.... Look at Dt.15.7-11; Psalm 112 (contrast blessed man vv1-9 & wicked v.10); and Dt.14.28-end as examples of commands around giving for the poor.

2. ***When you* pray**.... Look at Eccl 5.2; Luke 18.1ff; Acts 3.1 (note regular daily prayers)

3. ***When you* fast**.....Look at Luke 18.11-12 (note religious *behavior*); Dan 9.1-3; Jonah 3.5, etc.

Notice that Jesus is critical of the motive, result and the content (v.6) of these examples of public *religious* behavior. In each example, Jesus directs us away from hypocritical public behavior and towards proper private ("secret") behavior. Must our religious behavior be only in secret, that is, not allowed in the public square? How does this square with Mt 5.14-16; Rom 12.9-21 and Col 1.9-14?

4. In each example, Jesus tells us that the hypocrite has already received his reward. What is the reward (Mt 6.2b, 5b, 16b)?

5. In each example, Jesus describes proper religious behavior.

 How does he describe the proper way to give to the needy? 6.3

 How does he describe the proper way to pray? 6.6-7 (Read Luke 18.1-8. Is persistence here similar to babbling in v.7?)

 How does he describe the proper way to fast? 6.17-18. Note the statement "...will *not* be obvious..." or "seen".

It is not a public/private debate; rather it is a challenge to our personal (*secret*) motives and our outward (*public*) conduct. For the glory of God or me.

WHEN YOU PRAY...

1. Is prayer a religious activity reserved only for people who believe in Jesus Christ? What makes the difference?

2. Is prayer a natural activity of a person who believes in Jesus Christ? What makes it natural?

3. Read and compare Mark 11.25 & Luke 11.1-4 with Mt 6.9-13.

Patterns

Do you see the repeating pattern of proper and improper religious duty?

When you….give, pray, fast
Do not…
But when you…give, pray, fast
Do…

Notice in all (3) examples, the wrong manner is characterized by the term "hypocrite" (stage player or counterfeit). A term frequently used by Matthew to describe the religious leaders of the day.

Word Brief

At the end of 6.2, Jesus notes that the people in the public displays are ***honored or praised*** *by men.*

The same word is used in 5.16 where a disciple's behavior results in people giving ***honor or praise*** *to God....not to the disciple.*

This same word us also used in 9.8 and 15.31.

It is the word from which we get "doxology".

God or gods?

Does your understanding of and belief in the nature and character of your "God" affect how you pray?

Explain the difference between believing in the biblical God and a non-biblical belief.

Jesus tells us how we *to pray* and a form *for* part of these 18 verses is us a record of Jesus' way to pray. We might more important than How do we see that in his

THOUGHT FOR THE WEEK

READ MT 6.9-13. RE-READ VERSE 10.

CAN YOU TRULY PRAY FOR WHAT YOU DO NOT BELIEVE TO BE TRUE?

should pray.....both a form *prayer*. The wonderful that Matthew provides for teaching on the proper suggest Jesus thought it almsgiving and fasting. life?

Additional Readings

From the Anglican Catechism. *Concerning Prayer*

149.What is prayer? *Prayer is turning my heart toward God, to converse with him in worship. (Psalm 122, 123)*

150.What should you seek in prayer? *In prayer I should seek the joy of fellowship with God, who made me for fellowship with him. (1 Chronicles 16:28-30; Psalm 96; John 17; Revelation 22:17)*

151.What is fellowship with God? *Fellowship with God in prayer is relating to him as his children, as we approach the light and glory of his throne. (Revelation 7:9-17)*

152. How can you have fellowship with God? *Through the death of Jesus as both High Priest and sacrifice, and in his Holy Spirit, I have fellowship with God in Word, Sacrament, and prayer (Heb. 4:16; 1John 1:1-4)*

153.Why should you pray? *I should pray, first, because God calls me so to do; second, because I desire to know God and be known by him; third, because I need the grace and consolation of the Holy Spirit; and fourth, because God responds to the prayers of his people. (Luke 11:13)*

154.What should you pray? *In addition to my own prayers, I should pray the Lord's Prayer, the Psalms, and the collected prayers of the Church.*

155. When should you pray? *I should pray morning, noon, and night, and whenever I am aware of my need for God's special grace. And I should learn "to pray without ceasing" as I grow in knowledge of God's nearness. (Psalm 55:17; Daniel 6:10-13; Matthew 15:21-28; 1 Thessalonians 5:16-18; Hebrews 4:16).*

Week 2: Our Father…Hallowed Be Your Name

Matthew 6.9 (cf. Luke 11.2)

Jesus, in response to the inquiry of his disciples when they ask him to teach them to pray, tells them "This is how you should pray…." It is in comparison to the prayers of religious insiders (6.5 & 16) and outsiders (6.7-8) who pray with a great show and a great quantity of words but with little quality; little heart.

Our Father in heaven...

The opening phrase declares that we are to pray to God as "Our Father". Notice the pronouns….all plural. What does this suggest about this prayer?

1. Jesus does not say this is how "we" should pray but rather this is how "you" should pray. What does this imply about Jesus' relationship to God as Father compared to ours? See Jn 5.17-18; Heb.1.1-5.
2. God our Father is our Father *in heaven.* He is at once near us and yet so very apart from us (Isa 66.1); He is sovereign and transcendent. If God is at once near and yet beyond us, what are the proper attitudes for the prayers of his adopted children?
3. Jesus says that when you pray, pray "our Father". Do you think this suggests a relationship that believers have that is not given to non-believers, that is, those not in the kingdom?

Consider: Mt 7.11; 1Peter 1.1-2; Heb. 12.7-10 . Can you think of other passages that talk about God as our Father? Look quickly and you will see that many of the greetings in the Epistles refer to "God **our** Father".

The death and resurrection of Jesus secured for us our salvation. But it is a salvation that has many facets. One facet is our adoption that gives us the privilege to call God our Father. If we do not call upon and believe in Jesus as our Savior and Mediator, we cannot call God our Father (John 14.6-7, 8.42-47).

First you are made alive and then adopted….adopted as children of the Creator King of the Universe (John 1.12 and Gal 4.4-5). He is your Father.

Take time to ponder…..God as Creator; God as Redeemer; God as **your** Father.

God as Father

It is a significant theological statement for Jesus to address God as "my Father"(Jn 14.23). There is a clear distinction between the relationship that Jesus has with God and what believers have. It is not the same.

It is natural for Jesus to call God his Father (Jn 15.9-17) but it is not natural for unredeemed people.

*See Dt 32.6, Isa 63.15-16 & 64.8 where we find OT declarations of God as the Father of his people. Now see Luke 24.48, John 15.15, and John 20.17 where we see the distinction. Jesus calls God "**my** Father" but does not include believers in the relationship.*

Ours is derived; his is direct.

Word Brief

The words for hallowed, kingdom come and will be done are all imperatives. That is, our prayer is a plea, a direct call that God bring these three conditions to pass. Not a simple hope but a cry to do it …now!

Do your prayers reflect this desire?

Hallowed be your name...

King David was not permitted to build the Temple for God. That privilege was given to his son Solomon whom God chose as David's heir. In 1Chronicles 28, we have the record of David charging his son with the lifelong task of hallowing the name of God. Read 1Chron 28.8-10 and describe some of the ways Solomon (and we) are to hallow the name of God.

1. Matthew 6.9 shows us that the beginning of prayer is worship. God is Father; his name is holy. Jesus tells us that we are to petition our Father…the one in Heaven…that his name shall be honored, sanctified, made holy. How do we make God's name holy?

2. Isaiah 6 is well quoted in any discussion in the holiness of God. This is true but consider David's prayer in 1Chron 29.10-15. At the end of David's declaration, what is the focus of their praise (v.13)?

3. In the context of Jesus' instructing his disciples how to pray, what name are we to make holy? (Hint? *We are adopted children).*

4. Do you pass over the petition to hallow God's name in the Psalms? Below are just two examples. Notice how "name" is pivotal to the praises of the people of God.

5. His **name**...that is what Moses saw and heard on the Mountain (Exodus 33.15-23) and it was so magnificent that he had to hide his face when he came off the mountain. His name is connected to his mercy. Yes to his power and kingship, but also to his mercy.

Psalm 113.1-3 "Praise the Lord. Praise the Lord, you his servants; praise the **name** of the Lord. Let the **name** of the Lord be praised, both now and forevermore. From the rising of the sun to the place where it sets, the **name** of the Lord is to be praised."

Psalm 115.1 "Not to us, Lord, not to us but to your **name** be the glory, because of your love and faithfulness."

In **Mt 22.34-40**, Jesus instructs on the great and first commandment and the second that is like it. Read it and notice that in both commandments, "you shall love" is the pivotal work of the believer (see Mt 5.17-20 & 1Cor 13.13).

1. How is the name of God honored when we fulfill these two commandments? And the second is like it, how is it blasphemed?

Hallowed

To our ears, this may seem like an archaic word. We may apply it to a church or university setting (as in standing on hallowed ground or in the hallowed halls of your school).

Historically it is defined as making something holy or to hold as holy or sacred.

Name

What's in a name? Do you know the reason behind your name?

We call on God by name.

We pray in Jesus' name.

We call each other brother and sister.

In Mark 5, Jesus asked the demon his name (5.9).

Names are powerful and by them we invoke our beliefs.

Consider Rev 19.11-16.

*The Heidelberg Catechism in Question #122 tell us to ask God to "…help us to direct all our living — what we think, say, and do — so that your **name** will never be blasphemed because of us but always honored and praised." Good words for today written in 1563.*

God has exalted his name (Psalm 138.1-2) and it will not be dishonored.

THOUGHT FOR THE WEEK
READ 1CHRON 28.1 - 29.25

"THE WORK IS GREAT BECAUSE THE PALACE IS NOT FOR MAN BUT FOR THE LORD GOD" (29.1).

How does the work of our hands hallow the name of God?

Additional Readings

From the Anglican Catechism: *Concerning Prayer*

The Address

162. How do you address God in this prayer?
As Jesus taught his disciples to call upon God, I pray, "Our Father, Who art in heaven."

163. Who may call God Father?
All who are adopted as God's children through faith and baptism in Christ may call him Father. (John 1:12-13)

164. If prayer is personal, why do you not say "my" Father?
The Lord Jesus teaches God's children always to think of themselves as living members of his Body, God's family of believers, and to pray accordingly.

165. How is God like earthly fathers?
Like all loving and sincere earthly fathers, God loves, teaches, and disciplines us, observing our needs and frailties, and planning for our maturity, security, and well-being. (Psalm 103:12-14)

166. How is God unlike earthly fathers?
Unlike our natural fathers, our heavenly Father is perfect in his love, almighty in his care, makes no errors in judgment, and disciplines us only for our good. (Hebrews 12:4-11)

167. What is heaven?
Heaven is the realm of God's glory, presence, and power, which exists alongside this earthly realm, and from which he hears the prayers of his children. (1 Kings 8; Isaiah 61-6; Revelation 21:1-5a)

168. If your Father is in heaven, can he help you on earth?
Yes. God is everywhere, and as my almighty Father in heaven, he is able and willing to answer my prayers. (Psalm 99; Isaiah 6; Ephesians 3:20, 4:6).

The First Petition

169. What is the First Petition?
The First Petition is: "Hallowed be Thy Name."

170. What is God's Name?
God's Name refers to his personal being – his nature, his character, his power, and his purposes. The Name God reveals to Moses is "I AM WHO I AM" or simply "I AM" (Exodus 3:6, 14). This Name means that he alone is truly God, he is the source of his own being, he is holy and just, and he cannot be measured or defined by his creatures.

171. Does God have other names?
Yes. Through the person and ministry of Jesus Christ, God's Name is also revealed to be "the Father, the Son and the Holy Spirit" (Matthew 28:19).

172. What does "hallowed" mean?
Hallowed means to be treated as holy, set apart, and sacred. To hallow God's name is to honor him as holy.

173. How can you hallow God's name?
God is King of all the earth, and I pray that all people everywhere may revere and worship him, according to his revelation in Christ and the Holy Scriptures. (Psalms 2; 24; 47; 96; 99; Isaiah 40:12-20; John 14:8-9; Acts 4:8-12; 2 Corinthians 4:6; Revelation 1, 21:9ff.)

174. How does God answer this petition?
God gives grace that I may honor his holy Name and Word in private and public worship, and he enables me to walk humbly with him, my God. (Micah 6:8; Matthew 28:18-20)

175. How else can you hallow God's Name?
I can hallow God's Name in word and deed by living an obedient and ordered life as his child, as a citizen of his Kingdom, and as one who seeks his glory. (Hebrews 13:15-16)

Week 3: Your Kingdom Come; Your Will be Done

Matthew 6.10 (cf. Luke 11.2)

We see that the first and primary element of our prayer life is the hallowing of the name of God. Not some god unknown to believers, distant and disinterested, but the one, holy, and transcendent God who has redeemed his children. Jesus tells us that we should pray, "Our Father in heaven, hallow your name now and let it be hallowed among your people". In a somewhat descending order, we now look to the effect of a Father God whose name is hallowed among his created order. It follows that we petition God to bring upon us his kingdom and continue to complete his will within the totality of his creation.

Your Kingdom come...

Imagine: God is my Father and his name is hallowed in my personal life and our corporate lives. It follows that I would petition my Father to fulfill his kingdom promise here and now. Jesus instructs us to petition God for his kingdom to come. Does this prayer suggests that the kingdom is not here? Read the following passages:

Mt 3.1-12: John the Baptist declares the kingdom of heaven is **near**.

Mt 4.17: Jesus declares the kingdom of heaven is **near** after his baptism and temptation. Any thoughts?

Mt 12.22-28: Jesus demonstrates that the Kingdom of God is **here** in their midst but apparently not everyone can recognize it (Mt 21.28ff).

In the parables, Jesus teaches that the kingdom is here but not complete. Read Matthew 13.31-33. How does a mustard seed and yeast reflect what the Kingdom of Heaven is like today?

The Kingdom of God declares that God is ruling and his people live within his realm of blessing. He is the Sovereign King and the characteristics and diverse demonstration of his kingdom are upon us….it is near.

1. What are some examples of the "already" Kingdom of God upon us?
2. What are some examples of the "not yet" Kingdom of God to come?

Look around and see the rule of God already at work in his Church. Now pray "thy kingdom come" in its fullest and bring to pass a new heaven and a new earth where Eden is restored (Mt.25.34), God's name is hallowed, and Jesus is glorified.

Kingdom of God or Kingdom of Heaven?

We see here that Matthew uses the phrase Kingdom of Heaven whereas Mark and Luke tend to use Kingdom of God (Mk. 1.15; Luke 11.20; 13.18-21). Is this the same kingdom? Yes. See Matthew 19.23-24 where they are used interchangeably.

There seems to have been an expectation of the coming kingdom. It was not a new message but its ***historical*** *realization may have been a surprise (Mk 15.43).*

Often you will hear the phrase "Already and not yet.' This is a helpful way to describe the Kingdom of God that is already here (evidenced by the work of the Holy Spirit) but not yet fully here – it is happening now, in process, and the call is for you to respond to the message.

Remember *– when we are together and find mercy and healing at the Eucharistic Table, it is there that we have a taste of the "already" kingdom and the grace to see – to petition for – the fulfillment of the "not yet" kingdom.*

Read Luke 22.16-18.

Come now Lord Jesus!

Your Will be done...

What is the will of God for your life? A butcher, a baker, or a candlestick maker? We can be sure of one thing: I must love the Lord my God with all my heart and with all my soul and with all my strength and with all my mind, and my neighbor as myself. The second half of this petition for God's kingdom – that his will is fully done – gives us a glimpse into the heavenly order. The prayer for us is that his will would be done on earth *as it is regularly done* in heaven.

Read Matthew 6.9-10 again.

1. How is the will of God related to the Kingdom of God?
2. If the kingdom is already here but not fully realized, how does that compare to the Kingdom of God in heaven?
3. If I am to pray that his will be done as it is in heaven, is it already being done in heaven? By whom?

It is possible to apply the phrase "on earth as it is in heaven" to all three petitions: sanctifying God's name, his kingdom coming and his will being accomplished.

The angels do his will, honor his name, and declare God as King. Here on earth it is incomplete. Already among his people still not yet throughout the creation.

MOMENT TO MEDITATE: See this in your mind's eye: God's name is honored on earth; his kingly rule is without challenge; his will is fully realized; and all the created order (man, created things, and the heavenly hosts) praise his name. The kingdom has come and the petitions of the Church through the centuries have been answered.

Is this the desire of your prayer today? Our Father who is in heaven hallow thy name, thy kingdom come, and thy will be done.

An Ordered Petition

We have seen here that our prayers begin with the worship of God. We see a simple outline developing that focuses on God first before we move to the petitions for his Church.

This is as much a deep corporate prayer as it is a deep personal prayer. We see plural pronouns, imperative calls for God to act, and the privilege to call God our Father.

The call for his will to be done is the third step towards direct contact with his people. First his name, then kingdom, then will…each moving closer to you and me. When we hallow his name, seek his kingdom, and do his will, it is natural to ask our Father to care for us.

This week change your prayer routine. Follow what we have learned so far. Call upon God as Father, call upon his name to be hallowed, call upon his kingdom to come and call upon his will be done in and throughout his creation.

Then pray for your needs and those of your brothers and sisters.

Additional Readings

From the Anglican Catechism. *Concerning Prayer*

The Second Petition

176. What is the Second Petition?

The Second Petition is: "Thy Kingdom come."

177. What is the Kingdom?

The Kingdom of God is his reign over all the world and in the hearts of his people through the powerful and effective operation of his Holy Spirit. (Matthew 12:28; Romans 8:12-17; Galatians 4:6-7)

178. When you pray for God's Kingdom to come, what do you desire?

I pray that the whole creation may enjoy full restoration to its rightful Lord. (Romans 8:22-25; Philippians 2:9-11)

179. How does God's Kingdom come?

God's Kingdom, which was foreshadowed in the Old Testament, was founded in Christ's incarnation, established with his ascension, advances with the fulfilling of the Great Commission, and will be completed when Christ delivers it to God the Father at the end of time. (2 Chronicles 7:1-4; Matthew 10:5-8; 28:18-20; Luke 24:1-12; Acts 1:6-11; 1 Corinthians 15:19-28)

180. How do you live in God's Kingdom?

My Kingdom life as a Christian consists of living with joy, hope, and peace as a child of God, a citizen of heaven, and a faithful disciple of Jesus Christ. (Romans 14:17; Ephesians 4-6; Colossians 1:13-14; 3:4; 1 Thessalonians 4:11)

The Third Petition

181. What is the Third Petition?

The Third Petition is: "Thy will be done on earth as it is in heaven."

182. How is God's will accomplished in heaven?

The heavenly company of angels and perfected believers responds to God in perfect, willing obedience, and perfect worship. (Psalms 103:20; 104:4; 148:2)

183. Where can you find God's will?

I find the will of God outlined in the Ten Commandments, learn its fullness from the whole of Scripture, and see it culminate in the Law of Christ, which calls for my complete love of God and my neighbor. (Deuteronomy 29:29; Psalms 119:1-16, 104-105; Proverbs 4; John 13:34; Acts 7:51-53; Galatians 6:2)

184. How is God's will accomplished on earth?

God's Kingdom comes whenever and wherever God's will is done. As the Church aims to hallow God's Name and seek first his Kingdom, it should lead the way in wholehearted obedience to God in Christ, and I should join and support the Church in this. (Psalm 119:176; Matthew 5-7; Ephesians 1:11; Daily Office Prayer of St. John Chrysostom)

185. What more do you seek in the third petition?

In the third petition I also pray for God to counter the dominion of the world, the flesh, and the Devil in my own soul; to thwart the plans of wicked people; and to extend the Kingdom of his grace to others through me. (Baptismal Service; Acts 1:8; 1 John 2:15-17, Galatians 5:16-21, 1 Thessalonians 4:3; 1 Timothy 2:4)

Week 4: Give Us This Day….Bread

Matthew 6.11 (cf. Luke 11.3)

We now make a shift in the perspective of our petitions. We have seen that the corporate model of prayer and for prayer always begins with the worship and petition of God. Because we are adopted children through Jesus Christ, we can now call God our Father. Our petitions call for God's name to be made holy in our lives and in the world; for his kingdom to be made fully manifest; and for the will of God to find its ultimate fulfillment among his creation. Like a glimpse of Eden fulfilled, we live in the *Already*; but our prayer is for the goal of Eden to be fulfilled….for the *Not Yet* to become the *Now*.

Our petitions naturally move to call upon God our Father for our daily and regular needs while we live in this world. We need daily provisions, we need daily pardon, and we need daily protection from a kingdom – a kingdom not our own.

Give us daily bread...

Read **Mt 6.25-34**: Jesus commands his disciples not to worry about our typical daily needs. Here he directs us to pray for our daily bread.

1. **Daily**. How do these verses compliment our petitions for our daily needs?
 a. See sidebar – synonyms view today and tomorrow.
2. Read **Proverbs 30.7-9**. This seems to put a bit of a "spin" on the daily bread concept. What is the writer comparing daily bread to in these verses?
 a. If too much, it may cause me to disregard God
 b. If too little, it may cause me to dishonor his name
 c. *Think here* – hallowed by thy name. How much is "daily"?
3. **Bread**. The word is very simply bread; the same word used for daily food; what we need for sustenance. Our very existence comes from God *our* Father.
 a. What do you think the disciples heard when Jesus talked about asking for daily bread?
 b. How does our understanding of asking God "for daily bread" compare to the lifestyles of many in the contemporary church?
4. Finally, read **Psalm 104.14-15**. If you start in verse 1-10, you see that the context is the majestic creative power of God *our* Father and in verses 11ff his wonderful means to sustain his creation.

Daily Each Day or Daily for Tomorrow?

*The word used in Matthew 6.11 translated "**daily**" is very rare. It is used only here and in Luke 11.3.*

Here are the four possible translations of "daily":

- *Necessary for existence (the Church Fathers' view)*
- *Requirement each day*
- *For the following day*
- *For our future needs*

Early Latin translations used our English word 'supernatural'. This lead some to see here a type of Eucharistic interpretation of this petition for daily bread.

***Daily bread: bread for today and the coming day**. An interesting parallel would be the wanderings in the desert where the Israelites received manna. God gave them bread for each day except for "today and the coming day" when tomorrow was the Sabbath (Ex.16). Dependence on God was required each day.*

However it seems that we should also remember here to petition God for spiritual food.

Jesus noted that we live not only on bread but on every word that proceeds from the mouth of God (Mt 4.4).

Let's Review.

Try to briefly summarize what you have learned so far.

1. Our Father – because you have adopted us
 a. What does it mean that believers are "adopted"?

2. Our Father in heaven – because we are your children here on earth
 a. What is the significance of the plural pronouns?

3. Hallow your name – today in my life and in the world
 a. How do we petition God to make his name holy upon the earth?

4. Your kingdom come – completely on earth as you have given us only a taste
 a. How is God's kingdom already here but not fully here?

5. Your will be done – completely on earth as it is forever done in heaven
 a. How do we petition God to execute his will?

6. Give us today what we need – neither too much nor too little
 a. Bread….every day?.....*really every day*.
 b. But is it only for our physical needs?

THOUGHT FOR THE WEEK: Bread and Wine. The Lord's Supper. The Eucharistic Celebration. God is our Father because Jesus is our Sacrificial Lamb. He suffered; we live. He was beaten; we live. He was crucified; we live. He gave his life; we live. He was raised; we live. He has ascended; we live. He called us together; we live together…already and in the new world to come.

Every week we together obtain grace and mercy; forgiveness, assurance, and healing for our bodies and souls – all seen in the simple daily elements of bread and wine. Elements you touch and taste. Elements that become part of you. Elements we all share together. Paul in 1Cor 11.17-32 reminds us that this celebration is for the body of Christ, that is, his Church. It is to proclaim his death until he comes…comes to make his kingdom complete. Come now, Lord Jesus. Amen.

Just Plain Bread?

We have seen that Jesus' words in his instructions on prayer tell us that we are to petition God for the totality of our existence. We also see it in examples from his daily life.

Now read the following verses. Each example puts a little different dimension on the use of "bread".

***Matthew 15.26ff**. Bread – almost like a chalice of grace that is extended to the "dogs". Then Jesus moves to heal "great crowds" and feed them with the broken bread of thanksgiving.*

***Matthew 16.5ff**. Bread – used as a metaphor for unbelief, the disciples misunderstand "bread", "yeast", and religious hypocrisy. They have seen the miracles but still are shallow in their belief. Where are you?*

***Matthew 26.26ff.** Bread – and wine; now adopted and declared as reminders of body and blood. Bread and wine; now body and blood given for the forgiveness of his Church.*

*It is important to remember that the while the bread is broken, the body of Jesus was **not** broken (Jn 19.36). A sacrifice without blemish; perfect. The Lamb of God who takes away our sin.*

Additional Readings

From the Anglican Catechism. *Concerning Prayer*

The Fourth Petition

186. For what personal blessings does the second half of the Lord's Prayer teach you to ask?

As a loyal child of God I pray first for God's honor, Kingdom, and will; then I pray for my own needs of daily bread, pardon for sins, and protection from evil.

187. What is the Fourth Petition?

The Fourth Petition is: "Give us this day our daily bread."

188. What does "our daily bread" mean?

Daily bread includes all that is needed for personal well-being, such as food and clothing, homes and families, work and health, friends and neighbors, and peace and godly governance. (Matthew 6:8; Luke 11:12; 1 Timothy 2:1-2)

189. Why should you pray for bread daily?

God wishes me to trust him every day to supply my needs for that day. (Proverbs 30:7-9; Matthew 6:24-34; Philippians 4:6)

190. Why does God give you daily bread?

God gives me daily bread because he is a good and loving Father, and I should thank him for it morning, noon, and night. (Psalms 81:10, 16; 103; Daniel 6:10)

Week 5: Forgiveness

Matthew 6.12 (cf. Luke 11.4)

Bread…petitions for today and tomorrow. We acknowledge the Creator God as our Father by our adoption as children through the redemption of Jesus Christ. "Our Father, provide for us as we cannot provide for ourselves" is the prayer of his children. We now move in closer to needs more serious than daily sustenance. We move from the physical to the spiritual needs of every believer.

We pray and give thanks for our daily provisions. God is interested in *both* our physical and spiritual welfare. Now we seek daily pardon based on the understanding that because I have received mercy, I must now deliver mercy in the same manner.

Forgive us our sins...

Forgiveness occurs within the context of sin. **Genesis 3** records the single act of idolatry that resulted in mankind being expelled from the Garden. We are all descendants of Adam regardless of nationality, history, genetic makeup, or personal belief. *The great equalizer is that all humanity is separated from God and that all humanity will stand before him in judgment.* Sin exists.

1. **Sin**. We understand forgiveness when we see it compared to sin.
 a. **What is sin?** Read 1Jn 1.8-10 and 3.4.
 i. "A sin is any desire or disobedient act that arises out of the fallen condition of my human nature and falls short, either by commission or omission, of perfect conformity to God's revealed will." (Anglican Catechism, Q&A#133)
 ii. "Sin is any want of conformity unto, or transgression of, the law of God" (Westminster Shorter Catechism, Q&A #14)
 b. Is the concept of "sin" worn out in our culture and in our churches?
 c. In our Liturgy, we corporately pray for God to forgive our sins that we both commit and the sins we omit.
 i. What is the difference?
 ii. What difference does understanding this distinction make in your relationship with God?

2. **Sin, Trespasses, or Debts?** There are various translations but it is important to keep the word's definition in mind. There are synonyms but "debt" is preferred because it is a different word from Mt 16.14.
 a. See **Romans 4.4** (same word; used only twice in the NT). Something due; an obligation; a delinquency; a debt.
 b. Our lesson on prayer views sins as "debts" – seemingly always due
 i. To whom is the debt due?

Grace and Mercy. We Need Both.

*Read **Matthew 5.43-48.***

Love is seen in the context of grace and mercy. Believer – love your enemy because you are adopted children of God. We see that the God we believe and pray to (our Father) is merciful to all people by restraining his immediate judgment on sin.

Mercy asks God not to treat us as our sins deserve but to forgive us. Grace provides us favor in God's sight that we could never earn. This is specific to our relationship with Jesus Christ.

Mercy forgives; Grace saves.

Consider God's mercy:
Gen 3.21: Adam & Eve
Psalm 51: David
Lk 22.31-32; 54-62: Peter
1Peter 2.9-10: You and me (note here that there was a time that you had not received mercy; but now you have).

Consider God's grace:
Romans 3.24; 5.1-2
Ephesians 2.8
Hebrews 4.16

Luke 23.39-43: Mercy and grace together for one criminal.

ii. Is it the debt or the debtors that are forgiven?

iii. Debtors are forgiven because it is a relationship we seek; Sin is a personal offense to God; we petition for pardon.

c. **Read Matthew 18.21-35**. The kingdom of heaven is *like* a king, a debtor, and the consequences of our actions. Mercy results in forgiveness. Note the conclusion in v.35 "unless…."

3. **Forgiveness**. It is the nature of God to forgive but not without cost. The forgiveness of our sins is secured by Jesus Christ; not by your confession.
 a. Read **Hebrews 9.22**: What is required for forgiveness of sin?
 b. Read **Hebrews 9.12-14,23-28**: How is forgivenss secured?
 c. What is the "fruit" of forgiveness? Rom 5.9-11; 2Cor 5.19-20

…as we have forgiven others.

It may be easy to ask God to forgive our sins. Maybe too easy because we do not receive a verbal or visual response. Did He forgive you? Your faith in Jesus Christ and the witness of the Holy Spirit tells you yes. So now, the command is for the forgiven to forgive.

1. Mt 6.12b begins with a word that links both phrases in v.12
 a. What implication does the word "**as**" create in this verse?
 b. What comes first? Your forgiveness or your forgiveness of others? *Note again the parable in Mt 18 where the king forgave the debtor first then his forgiveness was rescinded after the debtor failed to forgive others who were in debt to him.*
2. Forgiveness is seen as reciprocal; you give it; you receive it.
 a. We are forgiven and we forgive; we are a forgiving people because we are forgiven people.
 i. What does God require of you for forgiveness?
 ii. What do you require of others for forgiveness?
 b. Read **Mt 6.14-15** as a commentary on this passage. Thoughts?

THOUGHT FOR THE WEEK: Read Matthew 6.12 and 6.14-15 again.

Do you have a person in your life the you simply cannot "forgive" due to a word or deed committed against you? How does your refusal to forgive that person compare with your request for God to forgive you? Forgive me (6.12) just as I have forgiven those who have offended me (6.14). Show mercy to others as God has been merciful to you. Take time this week to be merciful and forgive.

Now Grace, Mercy, and Peace.

*Read **Romans 5.10**. We are reconciled to God and not vice versa. At what cost? Col 1.20 & Eph 2.15b-16.*

The estranged relationships between you and God and you and me are healed at the cross of Christ. We are reconciled; it is done.

*Read **Eph 2.16; Col 1.21-23**. This word for "reconcile" is used only in these 3 verses in the NT. It is best defined as transferring you from one condition (hostile to God) to a very different condition (peace with God). You were transferred; you did not do it for yourself.*

*Now take the time to read the salutations in Paul's epistles. Notice how most use the phrase "grace and peace" and how they are connected with the phrase God **our** Father.*

Now see how in 1&2Timothy Paul enlarges the salutation to say "…grace, mercy, and peace from God our Father." We need all three; we are provided all three. See also in 1&2 Peter.

These salutations are important statements about our standing with God our Father. We are recipients of his mercy and grace; and now we have peace with him.

Finally, see how peace and forgiveness are connected in Colossians 3.12-15.

Additional Readings

From the Anglican Catechism. *Concerning Prayer*

The Fifth Petition

191. What is the Fifth Petition?

The Fifth Petition is: "Forgive us our trespasses as we forgive those who trespass against us."

192. What are trespasses?

A trespass is a thought, word, or deed contrary to God's holy character and Law, missing the mark of his will and expectations. (Romans 3:23)

193. Have you trespassed against God's Law?

Yes. Together with all mankind, I sin daily against God's Law in thought, word, and deed, and love neither him nor my neighbor as I should. (Jeremiah 2:12-14; Romans 1:18-24; 3:23)

194. What is God's forgiveness?

God's forgiveness is his merciful removal of the guilt of sin that results from our disobedience. (Isaiah 1:18; 52:13-53:12; Ephesians 1:3-14; Colossians 2:13-14)

195. On what basis do you ask forgiveness?

I ask God to forgive all my sins through the righteousness of Jesus Christ, which was completed for me on the cross and is given to me through faith and Baptism. (Acts 2:38; Romans 5:17; Colossians 2:9-12; 1 John 1:9-10)

196. Does God forgive your sins?

Yes. God freely forgives the sins of all who ask him in true repentance and faith, and that includes me. (Leviticus 6:6-8; Matthew 11:28-30; John 6:37, 40, 51; 7:37; 2 Corinthians 5:17-21; Hebrews 7:25)

197. Do you forgive others as fully as God forgives you?

Following the example of my Lord Jesus, I seek constantly to forgive those who sin against me. (Matthew 18:21-35; Luke 23:34; Acts 7:60; Romans 5:8, 2 Corinthians 5:18-19)

198. Why should you forgive others?

I should forgive others because while I was still a sinner God forgave me. (Matthew 18:21-35)

199. How will you forgive others?

I will forgive others by extending to them the love of Christ, and by choosing not to hold against them the hurts they have inflicted, whether they ask forgiveness or not. (Romans 13:8)

200. Will your forgiveness of others bring reconciliation with them?

Not always. Forgiveness is an attitude of my heart desiring the blessing of my neighbor, but my forgiveness may not result in my neighbor's repentance and the restoration of our relationship. (Romans 12:18).

Week 6: Petitions for Protection…..

Matthew 6.13 (cf. Luke 11.4)

Our prayers have been for daily sustenance and daily pardon. We cannot provide for ourselves; our Father whose mercy is new every morning provides for his children. We are sinners and cannot save ourselves; our Father whose mercy and grace are new every morning forgives and saves his children. And Jesus Christ has secured peace with God for his sheep. The final petition is for protection. We are not of this world; we are strangers (1Peter 1.1-2) and foreigners awaiting the return of the King and the final establishment of his Kingdom. Until then, we are under trial and testing (1Peter 1.3-9). We pray…*do not let us be tried and protect us.*

"Do not lead us into temptation, testing, or trials…..

We believe sin exists and God's mercy and grace are seen in the context of our sin. Our prayer for forgiveness is connected to our prayer that we would not be led into temptation. As we read 6.13, we see that it has two parts or phrases.

1. What are the two phrases of verse 13?
2. Does the first part (13a: "do not lead…") conflict with or complement the second phrase (13b: "deliver us…")?

We are petitioning that God would not lead us into "temptation". This is a very familiar translation of this word but it could raise a question or two.

1. Would God lead you into temptation? Read **James 1.13**
 Define the word as an enticement or drawing into evil.
2. Would God lead you into testing? Read **James 1.2-3; 1Pt 1.6; 4.12**
 Define the word as an element of the believer's sanctification.
3. Would God lead you into trials? Read **2Peter 2.4-9**
 Define the word trial as a punishment or judgment for sin.
4. Do you think there is a difference between the use of this word in James 1.2-3, James 1.13, and 2Peter 2.9?
 Interesting that these are the same Greek word yet see how the context controls both the translation and its theological definition.

Could we understand the first phrase in verse 6.13 as both testing and trials? Consider how Jesus was driven by the Holy Spirit into the wilderness to be tested and tempted by the evil one. Now remember that the second part of Matthew 6.13 is a direct petition for our deliverance – deliverence because we cannot do it on our own. *This is a difficult phrase to grasp!*

Discussion: Compare Mt 26.31-35 with vv.36-46 (esp. v.41) & vv.69-75. Did Peter pass the test he swore he would never fail? What became of Peter's life (Acts 4.8ff)?

One Long Sentence.

*Read **Matthew 6.11-13.***

During these few weeks together, we have looked at the Lord's Prayer in approximately 10 phrases.

However, in the language of the New Testament, verses 11-13 represent one long sentence connected by the word "and". We see this after the first personal petition:

Give us our daily bread
and
forgive our debts
and
do not lead us into trials.

This suggests that these personal and corporate petitions are all connected. Past, present, and future petitions we need for our daily life.

We need bread for daily sustenance; we need the True Bread for eternal life (Jn 6.35).

-and-

We need forgiveness from our sinful debt to God; we need the perfect payment of that debt (Luke 5.17-26; Hebrews 9.22-28).

-and-

We need protection until the Kingdom comes; we need the Good Shepherd who lays down his life for his sheep (Jn 10.7-18).

…but deliver us from the evil one."

We do not trust ourselves so we ask God our Father to keep us from trails lest we fall into temptation, sin, and grieve the Holy Spirit. Within the context of praying for strength to withstand the trials is the petition to be delivered away from evil and its author, the devil. The last phrase brings all three petitions to the core of our daily life – the struggle between good and evil.

1. What is evil?
 a. From the *Anglican Catechism*, "Evil is the willful perversion of God's good will that defies his holiness and mars his good creation (Genesis 3:1-19; 4:1-8; 6:1-8)."
 b. Note it is a willful perversion. This definition assumes evil actually exists in contrast to God's holiness and goodness.
 i. Is evil merely an illusion?
 ii. Is evil *simply* our not being good enough towards others?
 c. There is evil in the world because there is evil within every person.

2. Read **Romans 7.19-25 and Galatians 5.16-18**
 a. How does Paul describe our active participation in evil acts?
 b. How does Paul describe the solution to our evil nature?

Some Bibles translate Mt. 6.13 as "deliver us from evil" where some read this as "deliver us from the evil one". While the word occurs numerous times in the NT, the phrase "evil one" seems to be preferred in this verse.

1. Why would the preferred reading be "the evil one"? Read these verses and substitute the word "evil" for "the evil one". Is there a difference?
 a. **Matthew 13.19, 38-39** and **John 17.15**
2. The preposition "from" in these verses is often used where an action is associated with a person (not a thing). Plus there is the definite article "the" before the word for evil. Compare **Rom 15.31** for a similar use of this preposition with the article (Paul wants deliverance "from the unbelievers" not simply unbelief). Jesus tells us to pray for deliverance *from* someone specific, that is, <u>from</u> <u>the</u> <u>evil</u> <u>one</u> and not just from evil.

However you read this difficult phrase, it seems clear that we need to recognize that our sinful natures are weak and that we need the Holy Spirit to keep us from failing the tests of our faith and to make us able to withstand the evil one. Maybe our prayer should be "*Deliver us <u>from</u> the evil one and <u>toward</u> the Holy One*."

<u>A FINAL THOUGHT:</u> Read the entire Sermon on the Mount. Then read only the Lord's Prayer again. Our lives necessitate the practice of prayer. These words from Jesus are directives for prayer which occur within the broader context of his sermon. **<u>Consider</u>: How is the practice of personal and corporate discipleship linked to <u>all</u> the petitions of the Lord's Prayer?**

And What of the Doxology?

Some English Bible translations and the Anglican liturgy include this familiar doxology at the end of the prayer: "For yours is the kingdom, power, and glory forever, Amen.".

Did Jesus complete the prayer lesson with the doxology? Probably not.

It is not seen in Luke 11 and seems to reflect 1Chron 29.11-13 (Question: where else do you hear these verses from 1Chron. in the Anglican liturgy?). And there seems to be little early manuscript support for its inclusion.

However, think of it this way: We start this prayer with praise of God our Father and with this doxology, we close with praise of God our Father.

It may be even better to say "because" instead of "for". Consider: We have three petitions for the praise of God and three for our provisions <u>because</u> yours is the kingdom, power, and glory forever, Amen."

*"Because" tells us that our lives are grounded upon the merciful, faithful, and gracious God **our** Father (Psalm 103).*

Additional Readings
From the Anglican Catechism. *Concerning Prayer*

The Sixth Petition

201. What is the Sixth Petition?

The Sixth Petition is: "And lead us not into temptation."

202. What is temptation?

Temptation is an enticement to abandon total trust in God or to violate his commandments. (Proverbs 1:8-19; James 1:14-15)

203. What are the sources of temptation?

My heart is tempted by the world, the flesh, and the Devil, all of which are enemies of God and of my spiritual well-being. (1 John 2:15-17, Galatians 5:16-21, 1 John 3:8)

204. What kind of protection from temptation do you ask for?

Knowing Satan's hatred and my weakness, I ask God to keep me from sin and danger. (Luke 22:31; James 1:14; 1 Peter 5:8)

205. Does God lead you into temptation?

No. God never tempts anyone to sin, nor is he the cause of any sin, but, so that I may grow in obedience, he does allow me to be tested on occasion, as he allowed Jesus. (Matthew 4:1-14; Hebrews 5:7-8; Genesis 22; Judges 2; James 1:1-8)

206. What are ways to guard against temptation?

I can guard against temptation by praying the Lord's Prayer, asking for strength, confessing my sins, recalling God's Word, and living accountably with others. (Matthew 4:1-11; Mark 14:38; 1 Corinthians 10:13; 2 Corinthians 12:9-10; Ephesians 6:13-17; James 5:16; 1 John 1:9)

The Seventh Petition

207. What is the Seventh Petition?

The Seventh Petition is: "But deliver us from evil."

208. What is evil?

Evil is the willful perversion of God's good will that defies his holiness and mars his good creation. (Genesis 3:1-19; 4:1-8; 6:1-8)

209. If God made the world good at its creation, why does he permit evil?

God made rational creatures free to worship, love, and obey him, but also free to reject his love,

rebel against him, and choose evil – as the human race has done. (Genesis 6:5; Ecclesiastes 7:29; 1 Timothy 1:20; Revelation 2:18-29)

210. Did evil exist before the human race embraced it?

Yes. Satan and the other demons with him had already opposed God and chosen evil. (Genesis 3: 1-5; Job 1:6-12; John 8:44)

211. What are Satan and demons?

Demons, of whom Satan is chief, are fallen angels. Satan rebelled against God and led other angels to follow him. They now cause spiritual and sometimes physical harm to mortals, and they sow lies that lead to confusion, despair, sin and death. (Luke 11:14-26; 8:29; 9:39; John 8:44; 2 Corinthians 2:11; 4:3-4, 11:3; 12:7; Revelation 12:7-12)

212. How did Satan and his angels turn to evil?

Satan and his angels were overcome by envy and pride and rebelled against God. (Luke 10:18; 1 Timothy 3:6; Jude 6; Revelation 12:7-12)

213. What are angels?

Angels are spiritual, holy beings created by God. They joyfully serve him in heavenly worship and God appoints them to act as messengers, bringing words of guidance and assurance to the faithful, and assisting and protecting them. (Psalm 148:1-6; Hebrews 1:14; Luke 1:19, 26-33; Acts 8:26-28, 12:7-11, 27:23-24)

214. How did God address evil in this world?

God, in his love, sent Jesus Christ to gain victory over all the powers of evil by his death, resurrection and ascension. Victory and authority over sin and evil are granted to the faithful in their daily lives through the Holy Spirit by the blood of Jesus shed on the cross. God will finally overcome all evil, including death, at the end of the age. (John 3:16; Colossians 2:13-15; Luke 10:17-20, Philippians 2:10, 1 John 4:4; Romans 8:28, 35-39; Revelation 21:1-4)

215. Is God responsible for evil?

No. The free choices of his creatures do not implicate God in evil in any way. (Galatians 2:17; James 1:13-15)

216. How does God redeem evil?

Though the evil deeds of his creatures may cause great harm and suffering, the almighty and all-wise God can use them to bring about his good purposes, both in the world and in my life. (Genesis 50:20; Romans 8:28)

217. From what evil do you seek to be delivered?

I desire, first and foremost, to be delivered from Satan our Enemy, the Evil One, and all demonic forces that seek to destroy God's creatures. (Matthew 16:21-23; John 13:27; 1 Peter 5:8-9)

218. From what other evil do you seek deliverance?

I ask my heavenly Father to protect me from the world and the flesh, and to deliver me from the dangers of the day and night; from sin, sorrow, sickness, and horror; and from everlasting damnation. (*The Great Litany*, BCP 1662)

219. How does God deliver you from evil?

God's Holy Spirit transforms my soul to see and hate evil as he does; then he further delivers me either by removing my trial or by giving me strength to endure it gracefully. (Psalms 1; 23; 1 Corinthians 10:13; 2 Corinthians 12:9-10; Philippians 4:13)

Suggested additional readings and references used in the preparation of this study material:

Commentary of the Gospel of Matthew (R. T. France)

The Lord's Prayer as a Paradigm of Christian Prayer (R. T. France)

Praying The Lord's Prayer (J. I. Packer)

The Lord's Prayer: A Guide for the Perplexed (Gordon Hugenberger)